

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I.

JULY, 1897.

No. 7.



"This poor widow cast in more than they all. She of her want did cast in all the living that she had."—Luke 21 : 3-4.

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510 Tremont Temple, Boston, Mass.

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## HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

**Note the remarkably low terms:** Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. I.

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## The Woman's American Baptist Home Mission Society.



**THANKSGIVING** seems to fill many hearts at the prospect of paying the debts of our two great missionary Societies. Occasionally, however, we hear a doubt expressed as to future gifts. "We have helped these societies out of debt before, and it does no good. They get into debt again, and we shall have to help them." Since hearing some of these comments we have been

musng. Who are "they" who are continually getting our Societies into debt? It cannot be the Treasurer, as every expenditure of money for any Society comes under the eye of the Finance Committee, composed of business men from our churches. It cannot be the Secretaries, as each plan of enlargement is submitted to an Advisory Committee. It cannot be the Executive Board, from whom the Finance and Advisory Committees are chosen, as these men are some of our sharpest, keenest business men, who know the value of men, and are in the habit of counting dollars before expending them—men who give freely whole days of valuable time to consider where to appoint missionaries and how to disburse money; men who also give largely of their own money; and some have given their children. They believe in this work. Even if the Executive Board should be inclined to err in judgment, there is the Board of Managers, composed of men and women of sound business principles from all over the land. Surely the ones who are constantly plunging our missionary Societies in debt are not the Corresponding Secretaries, the Treasurer, the Executive Board, nor the Board of Managers. After much thought, we have decided that our Lord is the only one responsible for the enlarged work at home and abroad, which makes these increased expenditures necessary. In answer to the earnest prayers of His children, He has opened doors, closed to the Gospel message, raised up men and women who are ready to carry the glad tidings to the destitute regions, and by His Holy Spirit subdued hearts sunk in ignorance and vice.

The Lord Jesus Christ is the leader of missionary work. As churches and individuals we must expect that such a commander will plan large things. Shall we let Him move

forward hampered for lack of means, when he has given us as a denomination abundance? Of course we must give more each year. We must constantly increase our gifts, if we would only use common sense in the Lord's work.

We mourn because it costs us more to carry on our missionary work at the present time than it did ten, fifteen or twenty years ago. When our daughter was nine months old, we used to buy her such a pretty dress for one dollar, and she looked so dainty in it. We were satisfied and so was she. Now, she is twenty years old and in college, one dollar goes only a little way towards making a satisfactory dress. Because she has grown physically, mentally, and spiritually it costs more each year to support her, but she is worth far more to every one (except her mother) than she was when only nine months old. Every dollar expended upon her is a great joy, even if we sacrifice needed comforts. The call for more money for missionary work means prosperity, God's blessing. If we love the Lord's work as we love our children, our homes, ourselves, we will never complain of increasing demands for money to carry it forward. Let us sing our hallelujahs because the burden of debt is being lifted, and increase our gifts so largely the coming year that our Leader, *who is our Redeemer*, can move forward gloriously in taking this lost world for Himself.

### The Law of Love.

Dig channels for the streams of Love,  
Where they may broadly run;  
And Love has overflowing streams  
To fill them every one.

But if at any time thou cease  
Such channels to provide,  
The very springs of Love, for thee,  
Will soon be parched and dried.

For we must share, if we would keep  
That good thing from above;  
Ceasing to give, we cease to have—  
Such is the law of Love.

—BONAR.

## Our Debts.



E hear from many quarters: "Have you no debts? We have seen nothing in the papers about your indebtedness." Yes, dear sisters, our Society is in debt for the first time in its history, and the burden we are carrying is a heavy one. The

Treasurer, in her report at the Annual Meeting in Providence, R. I., May 6th, gave the following facts: Total receipts, \$36,593.79. Total expenditures for general work, \$37,630.46, and for Alaska \$4,607.36, leaving a deficit, April 1st, of \$1,036.67. Of this amount \$250 was raised at the Annual Meeting, leaving still a deficit of \$786.67. You say this is a small amount. Remember we are the only Society which has so small a territory from which to draw funds—only the six New England States. We had an empty treasury and a debt (for the present amount, see the Treasurer's statement in another column) with which to begin the new year, April 1st; and during April and May the heaviest bills of the year are due. To meet our obligations we have used all our contingent funds. So we are now facing the summer with no money in the treasury and no contingent fund to help us over hard times as heretofore. We have also been compelled to reduce our appropriations \$3000 for the work another year.

You may ask why we have not pressed our work and made our needs public in our paper. Simply for the reason that we did not wish in any way to divert the attention of our constituency from the efforts which our parent Societies are making to extinguish their immense debts. We felt amply repaid for our silence when, at Pittsburg, during the meeting of the Commission on Systematic Benevolence, Dr. Morgan said, "The part of the women and the Women's Societies should be recognized and appreciated in lifting the debts. During the time the parent Societies have been engaged in raising the debt, these Societies have not pressed their own claims, but have held their needs in abeyance." Now we see a prospect of freeing our great Societies, we bring our own needs before our constituency. Will you try and help us? At our Annual Meeting, as our Treasurer read the list of trust funds—over \$9000—some were heard to say, "How much money the Society has!" Please remember we have only the use of the interest of these funds, which is less than \$400. We ask our circles and also individuals to aid us.

IT is possible that some who subscribed for a single copy of the ECHOES last year are taking it in a club this year, but are still receiving the single copy. Will all such please communicate with the treasurer, Gertrude L. Davis. It is desirable that all who are in arrears for the paper pay their dues at once. The date on the address will show when your subscription expired. By doing this, you will save the Treasurer the expense of sending a personal reminder. We are depending largely on our subscribers to increase the circulation of the paper. Do you realize that in doing this you are rendering good service in the cause of missions?

## From Our Treasurer.



THE following incident is told of the late Dr. Gordon: Accompanied by a friend, they were hindered for a time at a crowded street corner. Near them stood an old, feeble, poorly dressed woman, evidently in nervous terror at the thought of attempting the dangerous crossing. Dr. Gordon, in his beautiful, gracious way, drew her trembling arm within his strong one and carefully piloted her over. On returning, his friend said, "That was one of your flock, I suppose?" "No," said he, "I never saw her before. But she was in need of help, and I was glad to give it."

Our Society is in a like condition. Who will give the needed help?

Among our constituency are large numbers of generous givers, but in all our churches are there not many Christians, who, regardless of their church covenant, do not realize the obligations resting upon them to carry forward the Lord's work; and can not the members of our circles look to these for help in this emergency? For the first time in the history of this Society we closed our year with a deficit.

Using our balance on hand March 31st to meet our April bills, we are still carrying an unpaid note of \$3,800. For the payment of this we must look to our constituency.

Feeling that every church and individual knows its own resources better than we, we do not like to make apportionments; but perhaps a few facts will enable the churches to estimate their proportion of the debt. Last year, 656 circles contributed to our work. This represents a large number of persons; twenty cents apiece from each of our circle members, with what we have already received for the deficit, would nearly, if not quite cancel our debt. We do not expect each member of a circle to give twenty cents; but are you willing to be responsible for that amount? That is, the proportion for a circle having thirty members is \$6.00, to be raised in any way they think best. One society is to have a Japanese wedding; proceeds to be divided between the debts of the Home and Foreign Societies. Others have planned for a strawberry festival, a lawn party, or a self-denial week. Perhaps some churches might raise the amount necessary by forming a band of "Precious Jewels" in their church, and thus possibly create a life-long interest in missions. Whatever way is adopted to meet this indebtedness, let us keep in mind that it is the Lord's work, and ask His guidance and help. It must not be forgotten that this is to be an *extra* offering. If in any way it should diminish the regular contributions, there would be little hope of our meeting our obligations for the coming year, even though we have reduced our appropriations \$3,000. Never before have we had such opportunities for doing Home Mission work. Shall we fail to embrace them for lack of means?

GERTRUDE L. DAVIS, Treas.

THE Report of the Corresponding Secretary, which was read at Providence, R. I., May 6th, is now printed, and can be obtained by applying to 510 Tremont Temple.



## News from a Far Country.



S cold water to a thirsty soul, so is good news from a far country."

This was our thought as we opened the Alaska mail May 10th, and read of the good health of our workers there. No tidings from home reached them from November until March 25th. Daily, like castaways watching for a rescuing ship, they had gone to the Kadiak hills to catch the first glimpse of a sail. March 25th they were rewarded, the long silence was broken, and now regular communication is established. The winter had not been severe, the thermometer registering no lower than three degrees, and that but once or twice.

During the winter three children have been received into the Home, two have died and two have returned to their home at Kayak after two years at the mission, leaving the present number twenty-one. Eighteen native children have attended school during the year, the leader of the Greek church sending two for the first time.

Outside work has gone on briskly. Trees for fire-wood have been cut down, trees already cut have been hauled to the wood-shed, and sawn and chopped. The smaller boys have brought the wood and water for the Home, the larger ones have tended the stock and helped in the housework. Mr. Coe writes that the horse brought from San Francisco is a beauty, young, gentle, and very intelligent, and has proved himself very useful. In the winter they enjoyed a sleigh-ride at his expense.

Besides Billy, the horse, they have the old cow and her daughter, Bessie, and her two sons, Jesse and Tako; also two pigs and fifteen chickens. Caesar, the calf, who had won so much renown, trusted too much to appearances, and ventured out upon the lake after it had been thawing and was drowned.

The Christmas entertainment was in the new chapel. The bell from the Wakefield, Mass. Sunday school has reached them, and is in its place. The seats in the chapel are rude, but they hope soon for better ones. A later letter describes the work of the year as well begun. The garden is two weeks earlier than last year. They have in the hot-bed, lettuce, radishes about ready for use, and cabbage, cauliflower, and tomato-plants ready for the ground.

Mr. Coe urges very earnestly the need of a missionary who can go in and out among the islands of the Kadiak group, and east to Kayak, where the people have no religious teacher, not even the Greek religion. The field would be difficult, but good results could be obtained. If at the Mission we could have an industrial teacher who could be left in charge for a time, Mr. Coe himself could go and do this work. This brings us to the topic of our paper: "The Treasury and its Relation to our Mission in Alaska."

The Alaska receipts are kept separately, and we aim to secure a large amount from our Sunday schools.

Some years ago, at a large missionary meeting, a heavy debt was reported. A prominent pastor said: "Why have we not known this? Why has not my church and State been informed of the condition of the treasury and its

needs? If you had told us I believe we would have gladly borne our part of the burden, and I think others would have done the same."

Dear friends, we come to you with our burden and a statement of facts: Our Woman's Society is the only Baptist organization doing missionary work in Alaska; its chapel is the only Baptist one in the territory. But the receipts for this mission do not cover its expenditures. We have now the additional expense of a chapel, and unless our receipts are increased we shall be largely in debt.

Heretofore we have asked for four thousand annually. We have never received that amount except when building the Home. Some years ago we had a gift of one thousand dollars for Alaska. This has helped us meet our bills, but we have used it all, and in the future must raise more money or be in debt.

We must have forty-five hundred dollars annually. Shall we have it? We appeal especially to our Sunday schools. But our Sunday schools will not raise this money simply by our asking. There must be *personal* work in every school. You and I (and "you" means every one who reads this) must interest ourselves, and we must go to our superintendents and schools and enlist their interest. Ask them for some definite sum, and for it annually. You know the size of your school, its financial condition, and what it can afford. Ask accordingly, and remember that they "that are strong ought to bear the infirmities of the weak."

We have one thousand Sunday schools in New England. Only two hundred and eighty-three are giving for Alaska.

Is *your* school one of the number? If not, will you seek to make it one?

Let not one of the one thousand schools be able to say at the close of the year: "We knew nothing of this mission. Why did you not tell us? We would have helped had we known." Let every school know its needs and be asked to share the burden. And may God give them a willing heart to respond.

MRS. JAMES MCWHINNIE,

*Supt. Alaska Work.*

## Monterey, Mexico.

DEAR SISTER: I had not written to you because, during the time elapsed since I wrote, I have met with nothing worthy of mention in a letter. I then began to labor with the school children, trying to instill in their tender hearts a wish to help in a small way, as they might be able, the Beneficent Society that has paid for their education for so long a time.

They all showed themselves very willing, and endeavored to bring me what they could get—some one cent, some two or more, until we gathered five dollars, which this school sends as a little gift to your Society. We know this is a very little, like a grain of sand in the immensity of an ocean, but we are weak and, therefore, can do but little.

Our school now has thirty-two boys and seventy girls.

Sister, please do not forget us in your prayers, that with the help of the Lord we may be able to perform our arduous task.

That God may grant you copious blessings is the wish of your friend and sister. (Signed) AMADA TREVIÑO.

## Briefs.

THE meetings at Pittsburg were inspiring. Saturday and Sunday were rare days, when we seemed to be lifted into the very presence of God. The addresses, the prayer-meetings, the business meetings, seemed to be different from other years. The presence of the Holy Spirit was manifest.

A PRECIOUS privilege was granted us of attending, by special invitation, the prayer meeting of the foreign missionaries. Veterans from the field, and fresh, ardent young souls just going into the battle united their prayers for God's presence upon the work.

It was worth a trip to Pittsburg to witness the patience, self-control, gentleness, and courtesy of our Christian leaders under peculiarly trying circumstances. These men have been too much in prayer of late to be disturbed by trifles.

It was a rare pleasure to enter the elegant mansion of Mr. H. Kirke Porter at Pittsburg, the retiring president of our Home Mission Society. Beautiful for situation is this hospitable home, and all who attended the reception held by Mr. and Mrs. Porter upon the afternoon of Friday, May 20th, carried away happy memories of their gracious host and hostess.

We cannot say too much concerning the kindness of the Pittsburg people during our brief stay in that busy city. The arrangements for our comfort at the church, the kindness of conductors on electric or policemen upon the streets, the courtesy of proprietor and employees at the hotels,—all this is remembered with gratitude. We hope it will not be forty-five years before the Anniversaries meet in this city again.

We are glad to state that Mrs. Eliza Marcelle, of Fitchburg, Mass., a Christian Frenchwoman, has been engaged to act as a Bible woman among the French-speaking people in Biddeford, Me. We ask special prayer for this new work now upon us.

THE necessity of dropping the joint meeting of the W. H. M. Society and the W. A. B. H. M. Society was forced upon the two Societies this year. Hitherto the Home Mission Society has given us one afternoon of its session. As their time was shortened they were unable to do it. One hour was given our Woman's American Baptist Home Mission Society on the evening of Wednesday, May 18th. As the opening of the meeting was delayed, we took but forty-five minutes in telling of our work and its needs. Our President, Mrs. Alice B. Coleman, spoke of the value of educational work in her own impressive way. The Corresponding Secretary told of the work of the past year. Mrs. Amanda Miller-Coleman won all hearts by her strong, bright way of telling of the needs of her people. This hour in the open session of the Anniversary meetings was offered us by the American Baptist Home Mission Society as a part of the plan of coöperation entered into between the Societies, April 1st, 1897. Many words of commendation were expressed concerning this relation of the two Societies at the meetings, and since returning home.

## Our Sources of Income.



N the work which our women have undertaken during the past nineteen years we have called to our aid certain agencies upon which we have depended for our revenue.

**Ladies' Circles.** The women of our churches have been our chief dependence. We have asked each woman in the Baptist churches in New England to give into our treasury something each year. As the Lord has prospered her, so should she give for the Christian education of her needy sisters in North America. In each of the New England States we have an efficient State Vice-President, who has charge of her respective State; in each Association an efficient Associational worker, and in each local church a president of the church circle. These women have done grand work.

**Mission Bands** have also paid into our treasury large gifts during the years. Little hands have collected money, with much sacrifice and self-denial, and sent their gifts throughout our continent. God bless the children!

**Young Ladies' Circles** have been powerful helpers in carrying forward the work of winning North America for Christ. In ways which only consecrated joyous girls can devise, have these young women given of their means to uplift their less fortunate sisters. We are so grateful for the help of our winsome happy girls, with their grace and beauty. The Young Women's Societies and the Bands are our auxiliary societies.

**Y. P. S. C. E. and B. Y. P. U. Societies.** We have powerful helpers in these latter years in Christian Endeavor and Baptist Young People's Societies, both Senior and Junior. We earnestly plead to be remembered in their gifts during the coming year. Why cannot each Society connected with our Baptist churches in New England send something to our treasury for the work of Christian education?

**Individual gifts** are also a large source of income, and gratefully we read the names of many who have sent us large and small checks in time of need. The most delightful experiences of the past eleven years have been the surprises of money which have come to our treasury from hearts warm with love to Christ and His needy ones.

**Sunday Schools** have helped us right royally, yet we believe much more would come from the schools if we had in each school some one who would bring the matter before the Superintendent, and see that Alaska be not forgotten. Will not some one this year take up this work in each church?

**Legacies.** We would speak tenderly of the dear ones who have passed on, remembering in their wills the Society which is supporting teachers all through the South and West. Our legacies are small. We believe many Christian women of means would remember us in their wills if some Christian women would remind them of the work our Christian teachers are doing. This is a form of bequest: "I give and bequeath to the Woman's American Baptist

Home Mission Society \$——, for the purpose of the Society as specified in the Act of Incorporation."

**Precious Jewels.** The youngest agency from which we hope to receive aid is our Precious Jewels, our little ones from babyhood to seven years of age. Ten cents makes these wee ones annual members of the Society. Tiny mite-boxes with a letter will be sent these children when application is made to headquarters. One dollar will make them life members until they are seven years of age, and a dainty certificate in a roll will be sent each one, which can be framed if desired. Will not some sister in each church look after the Precious Jewels? Let each new baby in any home in the church be coveted for the list.

**Invested Funds.** We have about \$9000. invested funds. These have been given us by dear friends, *only the interest*, however, being available for our work.

We find our sources of income are:—

1. Ladies' Circles.
2. Auxiliary Societies (Young Ladies and Bands).
3. Christian Endeavor and B. Y. P. U. Societies (Junior and Senior).
4. Sunday Schools.
5. Individual gifts.
6. Legacies.
7. Precious Jewels.
8. Interest on invested funds.

Upon some interested person in each church depends the lessening or increasing of these sources of revenue. We hope each circle will give the care of each object into the hands of some efficient woman, who will see if our revenue from these sources cannot be largely increased the coming year.

### How Much do I Cost?

A LITTLE child, the pet of the family, lay sick unto death. Her father fell beside her couch, while the tears flowed copiously down his cheeks. In vain he tried to pray "Thy will be done." His sobs disturbed the child, whom he had thought unconscious. She opened her eyes with a look of distress. At length she said, "Papa, dear papa!" "What, my dear?" answered the father. Then in faint, broken accents she continued, "Papa, how much do I cost you every year?" Agitated with grief and with the fear that delirium was setting in, he tried to soothe the little one. But "please, how much do I cost?" she persisted. Thinking to soothe her, he strove to control his voice as he answered, "Well, dearest, perhaps two or three hundred dollars a year. Why do you ask?" "Because I thought maybe, you would lay it out this year in Bibles for poor children to remember me by." With heart swelling with emotion he kissed the cold brow; "I will, my child;" and then after a pause he said, "I will do it every year that you may draw others after you to Heaven."

Into how many households has the angel of sorrow come to clasp as departs a loved child in his arms? Would it not be a tender joy to use the amount which we would have spent on the nurture and education of that child, through the years of its youth, in some good work to extend the Master's cause? In the mission schools in the care of the Executive Committee there are gathered many of unfortunate birth,

whose only hope of being fitted for useful life is through this opportunity. In memory of a dear child gone before, it may be some of our readers will send an offering, that the doors of the closed schools may be opened once more, or that more children be not sent back to darkened homes and to a life of ignorance and immorality, because of lack of funds to continue the work.—*Home Mission Monthly (Presbyterian)*.

### Ten Thousand Per Cent.

MR STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly oppressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office. He greeted his friend with a nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news?"

"Oh, no, Stuart," he replied; "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and, a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy! Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in St. Matthew 19: 29: 'And every one that hath left houses, or brethren or sisters, or father or mother, or children or lands, for my name's sake, shall receive a hundredfold and inherit eternal life.' I was struck at the sound of ten thousand per cent but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—*Gospel in All Lands*.



## American Baptist Home Mission Society.

### About the Debts.

WE hope that simultaneous with the appearance of this article will be the announcement that the amount needed for the debts of the Societies has been secured in good and reliable pledges. It was faintly hoped, though not fully expected, that it would be secured before the Anniversaries closed.

Presuming upon the success of this great effort, a few observations may be in place.

1. Without the great offer of Mr. John D. Rockefeller, the removal of nearly half a million of indebtedness would have been an impossibility. When he agreed to take a quarter of a million dollars of the debts, it gave hope and inspiration to our people that the mountain could be removed.

2. At the same time, it is equally true that, without the generous and self-sacrificing offerings of many others, the work could not have been done. When the case was fairly stated to our people, it was often surprising to behold the way in which they responded. Take this as an illustrative case:

A woman who wanted a cyclopedia sent, for the debts, the fifty dollars that she had saved for that purpose, and went without the books. And she sent it through a third person, so that she should be unknown, requesting that it be credited to "Cyclopedia." Ministers with meagre salaries have joyfully sent their offerings. A goodly number of those who have been blessed in temporal affairs have given liberally. Many churches have made special offerings. The interest in this undertaking has been widespread and profound, rich and poor and those of moderate means coming up magnificently to the occasion.

3. It has been a religious work. The loftiest motives for doing it were presented to the judgment and conscience. It was not an effervescent emotional campaign. It began and proceeded in prayer, and culminated in thanksgiving. The effort was not solely to raise money, but also to raise the standard of Christian beneficence. Moreover, in an extremity, the sense of dependence upon God drove us to our knees in supplication. Rarely if ever in our history—in many places, by so many individuals, and by so many groups of people—has there been so much earnest prayer as in connection with this effort. And God has graciously answered the prayers of his people.

4. The crisis became the occasion for the indispensable

union of effort by the representatives of our two great missionary organizations, and for the establishment between them of a closer Christian fellowship than ever before. Society lines were almost forgotten. The Home Mission Society and the Missionary Union are seen to be the two arms of our great denominational body with a common heart, conscience, and will, operating through both for the world's evangelization.

5. It is believed that there has been a substantial increment of interest and of conviction concerning Christian missions, which will remain as a permanent factor in our future work. Hearts of many have been enlarged, and their horizons widened during the progress of this campaign. Even those who could have helped, but would not, must stand self-reproached for non-participation, so that there is some hope of better things from them in days to come.

6. The Societies cannot adequately express their obligation to the pastors of churches and to the members of numerous committees whose time, thought, and earnest effort, as well as their contributions, have contributed so largely to the success of the movement. They are gratefully remembered as efficient co-workers in this great undertaking.

### The Society's Appropriations for 1897-98.

THE scale of appropriations for the current year is a little less than that of last year. The amount fixed upon by the Executive Board, after careful consideration of the subject, is \$362,775. This is for missionary and educational purposes. The Church Edifice work, which, in the Benevolent Department, is dependent upon designated offerings and income from permanent funds, needs about \$30,000 additional. The Society could advantageously use \$100,000 more than the sum fixed for the year's expenditures.

THE CONGREGATIONAL Home Missionary Society, which held its annual meeting in Saratoga, in June, reports a debt of \$127,504.91, of which \$93,226.48 was incurred the last year.

Contributions for general purposes were \$66,709.26 less than the year before, and the legacies \$51,365.82 less. Total receipts from regular sources, \$358,103.18, in comparison with \$538,606.33 the preceding year. Expenditures were about \$40,000 less than last year.



**"Manhood Manufactories."**

DR. CHARLES H. PARKHURST, of New York City, recently took occasion to speak of the ways of some schools whose objects are to fit boys for entrance to college. "These schools," he said, "are not manhood manufactories; they are 'cramshops,' and the boys understand them and call them such. A boy might as well go to school in the planet of Jupiter so far as relates to his consciousness to the world at large."

The dominant idea in our educational work for the colored people has been the development of noble Christian manhood and womanhood. They are indeed to be educated as well as possible in such studies as they may pursue; but this is not all: the education of the conscience, the implanting of right principles and noble ideals that enter into the formation of Christian character, is regarded as of the highest importance. Most of these schools for the colored people are truly "manhood manufactories."

**Religious Transformations.**

THE old order of things among the colored Baptists of the South is gradually being superseded by the new order that is the result largely of right Christian instruction in our schools. One who has been prominently identified for many years with one of these schools gives a glimpse of the transformations that are taking place, in the following statements concerning their views of conversion, and the Christian life: "Oppressed and cruelly treated as they were, in their distress they could only cry to God for help. Having no one to teach them, they were continually looking for signs as answers to their prayers. Often alone pleading for help, perhaps in the woods or some lonely place, hearing some unusual notice, such as the screaming of a bird or the cry of some animal, they would think surely the Lord had heard and answered. Sometimes they would see a star shoot, and that would be to them a sign from Heaven. From this came the idea that in order to become Christians they must hear a voice or see a vision. This belief is prevalent to-day in the country, and in ignorant churches in the city. That stands in the way of the conversion of many; and though they hear the Bible explained on that point, and are anxious to be Christians, attending the weekly inquiry meetings, they wait for months to see a vision or hear a voice. After they become Christians, they are surprised that they could have been so unbelieving. Often, when they return to their homes, the churches will not receive them because they cannot give the old time experiences. One girl on returning this year said her mother would not allow her to be baptized because she had not seen a vision. The dear girl replied, 'I will show by my life that I am a Christian.'

"The influence of education greatly modifies the emotional in their religion. A great improvement in that respect has been seen in Spelman since its early years. Our meetings are now seldom or never disturbed by noise, but are quiet and impressive. Those converted seldom 'come through,' as they term conversion, shouting. In ignorant churches, led by ignorant pastors, their religion is largely corrupted

by dishonesty, immorality, and intemperance. 'Once in Christ, always in Christ' is their motto, and sin can be carried on to an astonishing degree unrepented. As their intellect is expanded, they are better prepared to receive the



CABIN IN JACKSON, MISS.

truths of Christianity, and to practise them in their lives. They study the Bible more and obey its precepts, rather than follow the 'heart religion' of the slavery days."

**Working Together.**

THE arrangements completed during the year, between the Society and the Woman's American Baptist Home Mission Society, by which the latter becomes clearly auxiliary to the Society, brought it upon the platform with the Society for a presentation of its work. The two sisters who reported for the Society, and Mrs. Coleman, from its staff of workers, gave ample evidence of the ability and consecration with which its work is done. It was a pleasing addition to the ordinary programme. When men and women are alike interested and engaged in a common work; when they talk it over and pray it over together before the Lord, it may be expected to go forward. We still believe that God was not unwise when He set up men and women in families together. It may be foolishness in us, but we still believe that all work which He has laid upon His people together they should do together. We can not believe that any sort of dividing the work between the sexes smacks of the highest wisdom.

The stupendous character of the work and field of the Society grows upon us year to year, as its work is passed in review before our minds. So great are they and so vitally related to the problems of national prosperity that no lover of his country can be indifferent to the success of the work of this Society.—REV. C. A. WOODY in *Pacific Baptist*.

"GO in and possess the land which the Lord God of your fathers giveth you."—Deut. 4 : 1.

"Art builds on sand: the works of pride,  
And human passion, change and fall;  
But that which shares the life of God  
With Him surviveth all." — WHITTIER.

## Home Mission Contributions of New England.

THE contributions and legacies from New England for the work of the American Baptist Home Mission Society, according to the statement of Dr. Hazlewood, were as follows for the year ending April 1st, 1897:

Total contributions of churches, . . . . .	\$28,429.02
Total contributions of individuals, . . . . .	18,528.61
Total contributions of Sunday schools, . . . . .	1,464.14
Total contributions of Young People's Societies, . . . . .	893.57
Total contributions of legacies, . . . . .	34,314.05
Total from all sources, . . . . .	\$83,628.39

How many churches contribute? Taking several years together and getting the average, it is found that only about half of the churches are regular annual contributors to the work of Home Missions. New England reports 987 Baptist churches. Only about 450 are annual contributors.

The showing by States is as follows, according to recent examination:

	Contributing.	Non-contributing.
Maine, 251 churches; . . . . .	78	183
New Hampshire, 86 churches; . . . . .	44	42
Vermont, 98 churches; . . . . .	34	64
Massachusetts, 336 churches; . . . . .	203	133
Rhode Island, 77 churches; . . . . .	35	42
Connecticut, 139 churches; . . . . .	54	85

More than 500 Baptist churches of the 987 in New England who are not regular contributors to Home Missions! Ought not *every* church, *every* year, to have some part in this work? Shall we not find a marked improvement in 1897-8? Let this be the motto: Something from every church for Home Missions.

## Mexico.

A CONVENTION of the Societies of Christian Young People is to be held at Saltillo, Mexico, June 2d. The Baptist Young People's Union will soon need to take in Mexico.

Mrs. W. H. Sloan left Mexico for the United States, May 27th, partly for the benefit of her health and partly to be with two daughters during their summer vacation. It is expected that she will be at Old Orchard Beach, Me., most of the summer.

Refugio Garza, at Caderita Jimenez, reports five persons who desire to be baptized and to renounce Romanism.

The Baptist Association of Coahuila reports, in its minutes recently published, nine churches with 574 members, the largest being that at Saltillo, with 261, the smallest at Galena, with 12 members. The territory of this association is largely contiguous to that of the Nuevo Leon Association.

At Guadalajara, April 12th, an attempt was made to assassinate Rev. Mr. Howland, pastor of the Congregational Church. The assassin entered the church while services were in progress, and rendered himself offensive, evidently to create trouble. The pastor's assistant, in defending himself with a Bible, had it penetrated by the assassin's dagger from Revelation to Ezekiel. Thwarted in his purpose, he endeavored to escape, but was arrested and delivered to the authorities.

Rev. J. F. Kimball, of New Laredo, is much encouraged in his field. Three intelligent men, two of them heads of families, were received in May for baptism, and three others by letter. At Columbia also the interest is very good. Along the Rio Grande, between New Laredo and Columbia, are several towns and large ranches, which he also visits, and where he is welcomed as he preaches and distributes tracts. The spirit of inquiry is active, and some secret believers have been brought to light.

Last night we held our first service in the new mission at Guadalupe. Mr. Davalos, the man whom we have put on that field, had been quietly at work, and in the evening we found six adults and three children ready to listen to the Gospel. Miss Jones, Miss Salas, and I went out on the car



PRESIDENT DIAZ, OF MEXICO.

early in the evening, and we quietly entered the house that we hope will become the birthplace into the kingdom of many precious souls, and we found the nine people awaiting us. One of our own families from the city was also present.

We entered a back room, shut the door that opens on the street, and for an hour talked of the things of God. The brethren there were all quite willing to kneel with me and seek a blessing on that town, that has so long been the seat of the most fanatical idolatry on the American continent, and then I talked to them about the blood of Christ, and the freeness of salvation. To my surprise, the principal man present, a fellow of a good deal of intelligence, said that for the last seventeen years he had taken the Bible as his guide, and thus far he had steadily refused to have his three little girls baptized. He said that he was also present at the dedication of our church in the City of Mexico, on Nov. 23, 1887. The services that day had greatly impressed him, and since then he had broken entirely with Romanism. Oh, what joy filled our hearts while we listened to him! His wife also declared her allegiance to the Gospel. We came away with high hopes for Guadalupe. But the stress of the battle is yet to come.

### Need for Baptist Churches.

**I**N Kenyon, Minn., is a small Baptist church and, among others, a large Lutheran organization. Two years ago last fall the pastor of the Baptist church, Rev. G. Melby, invited the Lutheran pastor to participate, with other ministers, in a union Thanksgiving service. The invitation was rather superciliously declined, on the ground that Lutherans were unwilling to have anything to do with other denominations in public services. Brother Melby writes: "I took the liberty to ask the reason why, and found an opportunity for speaking to him about Christian experience and the teaching of the New Testament. One year ago that same man left his charge here, and that of two other churches in the country, because his opinions had been changed to such a degree that he could not conscientiously remain a pastor of churches of unregenerate members. After having spent a year on the Pacific coast he returned to this place, and has begun to organize a free church. Recently he and his followers held several all-day meetings in our church with much success. From the pulpit which he evidently despised three years ago, he now denounced the old churches, of which he formerly was pastor, as congregations of worldlings. His views of repentance and justification are truly Biblical, and he requires conversion as the pre-requisite of church membership, but still retains the doctrine of infant baptism."

We hope and pray that they may see the whole truth and follow it. As Baptists we are quite confident that the cause of this great change is to be found; at least partly, in the preaching of the Word from a Baptist pulpit only. Though we are few in numbers and weak socially, yet we believe that God has placed this little church here to be as leaven, and as the salt of the earth; and in our struggles and hardships this is a source of inspiration, knowing that we shall also reap in due season if we remain faithful to the Master's cause.

Formal, unspiritual Lutheranism needs to be evangelized. And Baptist churches, with their insistence on the doctrine of a spiritual church-membership, have preëminently a mission in this direction, as, indeed, to a greater or less extent, they have to all Pedobaptist Christendom.

### Retirement of President King.

**A**FTER about thirty years' service for the colored people, twenty-eight of which as President of Wayland Seminary, Washington, D. C., Rev. G. M. P. King, D. D., has tendered his resignation of the position which he has so successfully filled. The protracted illness of Mrs. King and his own impaired health have been weighty considerations in taking this step.

Dr. King was one of the pioneers in work for the Freedmen, having first gone to Washington under the auspices of the "National Theological Institute," organized in that city in 1864, whose existence terminated and whose work was merged in that of the Home Mission Society in 1869. From personal observation he knew of the ignorance, the degradation and the crude notions of religion that characterized the Freedmen directly after Emancipation. He

has lived to see wonderful changes in their condition during these thirty years. His personal influence and labors have been potent factors in their improvement. Students of Wayland Seminary are found in many States, occupying positions of influence and usefulness among their people. Repeatedly these former students have gratefully expressed their sense of indebtedness to President King for his thoroughness with them in matters of instruction and discipline. The religious life of Wayland Seminary has always been marked. To have been so long at the head of an institution of this character, impressing thousands of plastic natures which, in turn, communicated of what they had received to other thousands, even hundreds of thousands, is an unusual service; and the satisfaction that must come from witnessing the development of the colored people must be some compensation, at least, for the disinterested expenditure of vital energy in their behalf.

As a native of New England, President King enlisted the interest of many in that section, as well as elsewhere, in his work, and secured in the aggregate large offerings for this purpose. May his life be lengthened by relief from the arduous labors and many cares inseparable from the development and successful management of such an institution as Wayland Seminary.

### How Can I Help The Treasury?

**B**Y prayer.

By gifts.

By loyalty.

By promptness.

By regularity.

By unselfishness.

By interesting others.

By system in giving.

By guarding the funds of my society against diversion.

By adhering to the gospel standard of giving.

And before we forward our gifts to the treasury it will be well for us to follow the example of the Scotch farmer to whom a friend said, "I get my money ready before the collector comes, so that if I am absent it can be handed to him."

The farmer replied: "Yes, I do the same; but also, when the money is ready on the table, I kneel down beside it and give God thanks that he has put it in my power to give this as a free-will offering unto Him, and I beseech Him to use it to His glory. I never like to give it to the collector till I have given it to the Lord." — *Home Mission Monthly* (Presbyterian).

**T**HE reported conversions in one of our most influential denominations in a recent year averaged one to every eleven families and to every twenty communicants. Is this the growth to be expected at this advanced stage of the Church, with all her equipment and facility and experience? The Church asks, Where is thy spirit? God asks, Where are my tithes? We need a revival. But the rush toward millennial glory will be delayed until there shall come a revival which will reach down to the check and pocket-book. — *Christian Statesman*.

## New Needs in the Northwest.

THE Kootenay Country, in the eastern part of British Columbia, was barely known five years ago. It is four or five hundred miles from the west coast, with a great range of mountains lying between the two parts of the province. Rev. D. D. Proper, who made a missionary tour thither, writes: "The Kootenay Country embraces about 10,000 square miles of what is rapidly developing into one of the largest and richest mining regions of the world. The mining experts and mineralogists from England, Eastern Canada, and the United States, unite in pronouncing it one vast region of stupendous mineral resources. The value of the output last year has been placed at nearly six millions, and it is confidently expected that this will be more than doubled this year. It is estimated that this year there will be from sixty to seventy mines shipping ore in this country.

"Prosperous towns are springing up in places adjacent to the mines, and a large immigration is taking place. At Rossland, the principal town, with a population of 6,000, is a young Baptist church of about forty members struggling to erect a house of worship; at Trail, 2,000 people, who have settled there in the last two years, is another Baptist church; at Grand Forks, growing rapidly, are several Baptists.

"The forty miles of stage-ride to and from this place, over mountain sides and up and down the valleys, will be remembered by the writer as about the roughest ever experienced. That midnight walk of four miles with one companion, after the stage-horses had given out, through a dense forest in the deep snow, without the sign of a human habitation, and only the sound of the 'cougar' to break the monotonous silence, will not soon be forgotten.

"Nelson, Kaslo, Sandon, New Denver, Slocan City and other towns are growing rapidly.

"Much missionary work needs to be done in the immediate future if we would adequately possess the land. In the past, and at the present writing, there is not a single resident Baptist minister preaching in this whole country, although we hope to have two pastors settled there soon. In the rich 'Lard-can' country nothing has yet been done by the Baptists. In the celebrated 'Cariboo' district, where it is said sixty millions of the precious yellow metal have been taken out since discovery, and which adjoins the Kootenay, we as Baptists have done nothing yet."

The question is: By whom shall this work be done? For many years the American Baptist Home Mission Society has aided in the establishment of Baptist churches in Western British Columbia, churches which now are constituents of the Northwest Baptist Convention, including Western Washington. Canadian Baptists in the eastern provinces were unable to do that work. They claim that they are unable to do this; that, while they may extend a little aid, it will be wholly inadequate to the great demands. The Home Mission Society cannot take up new work there while compelled to retrench, to some extent, in its own proper field. And yet it should be said that in the regions named there are multitudes who have gone from the United States, and these seem to have some claim upon our sym-

pathy and help in building up Baptist interests there, even if they are just over the border. Must this promising field lie waste, or be given over to Mammon and Satan?

## Commensurate Giving.

1. Giving ought to be commensurate with one's possessions. It should not be limited to a fixed percentage of the income or gains of the year. Frequently, or regularly, generous portions of the principal should be given to religious purposes. The man of large means can do this with less inconvenience than a man of small means and moderate income can give even a percentage of the latter. There are those in our day and in our own denomination who are accumulating much and giving comparatively little, to whom our Lord's message to the rich young man is peculiarly pertinent. They should sell, if not all they have, at least of what they have, bonds, stocks, lands, or other property, and give to the great work of evangelizing the world. Their excuse for not doing this is that they need all their principal for the maintenance and enlargement of their business. But the Lord's business committed to his people here likewise needs enlargement, and its claims should have priority in all our calculations and plans.

2. Giving ought to be commensurate with the growing requirements of our missionary enterprises. As the work enlarges and takes on those constructive features that mark its advanced stages, vastly larger resources are required to maintain it. And yet, how many people, having formed the habit years ago of giving a specific amount to home and to foreign missions, adhere to that habit regardless of the fact that the demands have doubled or quadrupled. When \$100,000 was needed they gave \$10, and now when \$500,000 is needed they give only \$10, as formerly, often even when they are able to give ten times this sum. They have got in the ruts. They should reconsider the whole situation, and readjust their beneficence to correspond with the larger scale of missionary operations and the higher order of work of the present time. Let giving, then, be commensurate with one's gains and with the growth of our missionary enterprises.

A CATHOLIC priest of experience avers, it is said, that while he has received the confession of all conceivable sins beside, he has never heard the sin of covetousness acknowledged. It is seldom or never recognized by the victim. I heard a Presbyterian minister tell of a man in his church who was so manifestly a prey to this vice that he tried to get his session to take up the case for discipline. But as they were disinclined, he resolved to deal with it himself, at least so far as a faithful presentation of the sin from the pulpit would avail. He prepared with great care a sermon in which he said everything on the subject, short of "Thou art the man," which he thought might reach the case, and the guilty member was present, and at the close of the service stood waiting the preacher. The minister expected a storm, but the unblushing hearer only grasped him effusively by the hand and said, "My dear pastor, I am so glad you preached that sermon; it was just what brother Johnson over there needed!"





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Our Girls

### More Investments for Unimproved Capital.

BY DELIA LYMAN PORTER.

I.

"How lonely it is here!" sighed a farmer's daughter, as she leaned over the front gate and looked up and down the country road, unheeding the glorious view of hill and dale which a beautiful sunset was transfiguring before her eyes.

"Only one wagon has passed this whole livelong day. How stupid it is in this big quiet farmhouse since Nellie and Jane married and went away."

Down in the slums of a neighboring city, on the curbstone of a narrow crowded street, over which thundered the elevated trains, sat a poor woman with a baby in her arms, trying to get a breath of fresh air. The thermometer was ninety-five degrees in the shade, and it was a question whether the pent-up noisy street was more refreshing than the close tenement-room inside. The baby face was white and wan, but not a breath of air seemed stirring to put new life into it or its mother.

At that very hour a brisk evening breeze was springing up on the airy hilltop where lay the quiet farmhouse. It wafted the scent of the honeysuckle vine into the empty bedroom where Nellie and Jane used to sleep.

II.

In the pleasant conservatory of a pretty suburban home, James, the gardener, stood before his mistress with a basketful of clippings from geraniums and bright foliage plants.

"We have already potted more than the shelves will hold," said she, "so you can throw away those in the basket."

An old woman looked anxiously at a solitary plant in an old tomato-can on the window-sill of her dark little garret room.

"It is dead," she said. "The cold and blight have killed it. How I shall miss the bright red flowers! And never a penny to spend on another!"

At that very time James was burying the contents of the basket in a corner of the garden.

III.

In a beautiful church of a college town sat an elderly man at one end of a long and otherwise empty pew. His thoughts were less of the sermon and the fine music than of the three tall sons who used to sit beside him, but were now one dead and the others living far away.

Within a few rods of the church was a students' lodging-house. In an upper room that same Sunday morning sat two students playing cards. As the church bells rang, an uneasy look came over the face of one.

"I suppose mother would rather have me go to church than do this," he said to his chum, "but there's no room for us in the chapel, and I don't like sitting in the gallery of the South Church, so it's really easier to stay home."

It so chanced that he had dined at the home of the elderly man the very night before, but he had never thought of asking the young man to sit with him in church. Yet to the father's eyes the pew looked never so empty as on that bright December morning.

IV.

The Friday Morning Club was discussing the beauties of the architecture at the World's Fair. A great scrap-book of pictures cut from illustrated magazines was passed around, and after that scores of beautiful photographs.

"What an endless lot of photographs you have, Amy!" said one, as her hostess drew out another thick pile of them from a great chest of drawers.

"Yes, there are more than a thousand in those drawers," she replied, "but they are hardly ever opened."

A half-mile away, a lonely nervous invalid sat in his wheeled chair, doomed never again to leave that little room. The glow of pleasure, which had rested for a moment on his drawn face when he opened the illustrated paper just brought him by the postman, had faded away. The pictures were coarsely printed, and an offence to the keenly artistic taste of a man who before had, by his profession, continually trained his eye to a keen appreciation of the beautiful. But poverty and friendlessness cut off all chance of an enjoyment which would have cheered many a weary hour of his lonely life.

Just then Amy was putting away her photographs, and it was all she could do to push the drawer back into place, it was so full. "There! good-by for a year, at least," sang she, as she hurried off to get ready for the Friday Afternoon Club.—*Congregationalist*.

## Our Little folks.



### How Our Little Folks Can Work.

CAN one imagine a more beautiful sight than a company of little children gathered together on a quiet Sunday afternoon, all eager to hear something, to be entertained in some way? What shall we do with them? How can we best bring them to a living interest in missionary work? This is the question asked by many an earnest Leader of a Mission Band, — these little ones who so soon shall take up the work laid down by the mothers and fathers. Of all church work, the training of our children is the most important; what, then, are some of the best methods of conducting a Band?

First, earnest, faithful Leaders should be chosen for this work; those who are themselves deeply interested in our Lord's command. A spirit of prayer should always pervade a missionary meeting. Leaders, learn to pray yourselves! Then teach the children to pray, — a sentence prayer at first; the longer prayer will naturally follow. Let the Leader talk with the children concerning their manifold blessings, in comparison with the unfortunate children all over the world; then let her invite the children to join with her in a sentence prayer, telling them that *one* might pray the dear Jesus to bless our *own* Band; another, that He will watch over and care for the children at the Orphanage in Alaska; and still another, that the missionaries may be aided in their work, not forgetting to have some child utter just a word of thanks for Christian homes, parents, and teachers. When we have the prayer system thoroughly established, the foundation walls of our Band are secure and indestructible. What about the programme for a meeting?

First, have it short, — children tire easily, want a change often, and therefore, variety and brevity are essential. Tell them a story; make it up as you go along, if you can, or read it before the meeting and give it to them in your own words, — in this way you are sure of securing their

attention and interest. Give that troublesome boy something to do. Promise him that if he will *listen*, he shall take up the collection, and count the pennies. Give every child a part in the meeting as far forth as it is possible. Gather the children around you; do not let them scatter over the room. When the programme has been completed ask questions in review. You will be surprised to see how well some of the restless little ones remember. Have the children serve as president, vice-president, secretary, and treasurer. It means a general oversight on your part, a preparation of the programme, and harder work; but it pays.

Each year, a mite-box party for the children makes the work more enjoyable to all concerned. Yes, it means work, many hours of hard work; but who of us that have ever tried it would mind the weariness, when we compare it with the happy little faces and voices? It is indeed the children's day, and a happy one. Let the president, secretary, and treasurer, give reports of the year's work; have a few very short pieces spoken and sung. Four lines of poetry, by several of the little tots, help out a programme wonderfully. This rests them after the romp that they expect to have and *will* have; then they are ready for ice-cream and cake. Some of them have worked for that ice-cream and cake all the year. Do not be discouraged, Leader; your prayers will be answered; and they will ere long work with a higher and better motive. Prizes are extremely attractive, and by and by they will work for the reward of everlasting life.

Then there is the "Home Department." Have you ever tried to have it in your Band? Go to the mothers of children too small to attend the meetings, and ask if you can enroll them as members of the Band; leave a box for baby, no matter what his or her age; ask that a few pennies be given, and baby taught to tuck them into the box; then see that baby and mamma have an invitation to the party. There is a Band in our Association numbering seventy-seven (of course this includes the Home Department); for three consecutive years there have been seventy-seven present at the party. Some of the babies have been too small to sit at the tables; but could you have seen them as they sat in the laps of their mammas, and then could you have looked at the low tables prepared for the very little ones, ages varying from twenty-one months to five years, and then the higher tables for the older children, with the oldest children with bright happy faces carrying ice-cream and cake, and waiting on the little ones generally, I am sure you would all agree it was a beautiful sight. Of course the pastor and wife, superintendent of Sunday school and wife, together with the most devoted missionary workers in the church, receive a very special invitation, while a general invitation to all interested is given from the pulpit. The breaking of the boxes is a special feature at this party.

It is well to try different devices for each year in regard to this giving. First, teach the children to have a willing mind and a loving heart for humanity; and then show them how they can sacrifice. Some can earn pennies, and some can spare a part of those given them for their own pleasure. One Band Leader gave her gift for the year, in part

tions, to each member of the Band. They were to increase it, and then tell how they made it "grow." It was very interesting to hear them; again, money was promised to the child who would fill his or her box first, until four boxes were filled. This promise was made last March, the middle of the month. In just four weeks, three boxes were handed in full. It was understood that the money earned by quickly filling the small box was to be added to the missionary fund, a larger box supplied, and the child will continue to add to this until the mite-box party of '98.

And now, friends, the time for the closing word has come. It is this: Pray as long as you have a mission Band to work for. Pray for it. Pray for the little ones; and pray with them, being sure that the Master will give you success.

Portland, Me.

MISS MARY BAIN.



## Mission Band Lesson No. V.

### Giving.

#### I. In what spirit should we give?

For God loveth a cheerful giver.—2 Cor. 9:7.

(Recitation for a little girl.)

I s'pose I must give to the heathen  
A part of my money,—oh, dear!  
My Hildah's best dress is so faded,  
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always  
Needs something I wanted myself;  
I think I will hide my dear dolly  
Away on the uppermost shelf.

(Recitation for a little boy.)

That's just what I thought, little sister,  
Till mamma was saying one day  
That children, as well as the best folks,  
Must give just as well as to pray.

But if they begrudged ev'ry penny,  
The Lord for their gifts would not care,—  
I'll wait for my bicycle longer;  
Can't Hildah her faded dress wear?

#### II. What is the need of our giving?

How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10:14, 15.

Oh! millions are waiting in darkness  
The sweet Gospel story to know,  
And Christians are waiting to tell it;  
Why are they delaying to go?

Much money is needed to send them,  
And even the children can see  
That all who have heard of the Saviour  
Should loving and generous be.

#### III. When shall we give and work?

In the morning sow thy seed, and in the evening withhold not thine hand:  
for thou knowest not whether shall prosper, either this or that, or whether they  
shall be alike good.—Eccl. 11:6.

Oh! let me go forth in the morning  
Ere thirsty and parched is the ground,  
And drop precious grains in the furrows,—  
Rich harvests must surely abound,—  
But lest the soft dews of the nightfall  
Are needed to moisten my seed,  
Some grains must be saved for the ev'ning,  
And God all my sowing will heed.

#### IV. Where will the missionaries and teachers who are sent by our gifts preach the Word?

And that repentance and remission of sins should be preached in his name  
among all nations, beginning at Jerusalem.—Luke 24:47.

Wherever a soul knows not Jesus,  
His messengers quickly must go  
To carry the Gospel's good tidings,  
The way of salvation to show.  
The gifts of God's children send teachers  
On missions that never shall cease,  
And beautiful feet on the mountains  
Will ever be publishing peace.

#### V. What will be the result of our giving?

He shall have dominion also from sea to sea.—Psalm 72:8. And all the  
ends of the earth shall see the salvation of our God.—Isaiah 52:10.

Some day,—when His throne is made ready,—  
The Crucified One shall be King,  
And multitudes no man can number  
Their glad alleluias will sing.

All nations shall see His salvation,—  
The victories won through His name;  
All eyes shall behold Him in glory,—  
The Babe who to Bethlehem came.

#### VI. Will you, dear children, give yourselves and what you have to the Lord?

Teach me to do thy will, for thou art my God.—Ps. 143:10. I will keep thy  
precepts with my whole heart.—Ps. 119:69.

(Recitation in concert.)

We read of the entry triumphal,  
With palm-branches strewn in the way,  
Of Him who on Calvary's mountain  
The price of our ransom should pay.

We know how that day in the Temple,  
Rebuked for their innocent ways,  
The children cried joyous hosannas,  
But Jesus accepted their praise.

So gently,—forbidding them never,—  
He spoke to the children of old,  
We're sure that he tenderly calls us  
Like lambs to the shepherd's safe fold.

Our hearts will we give to the Saviour,  
Our feet all his errands to do,  
Our voices, our hands, and our pennies,  
That others may come to Him, too.